1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

532
601
342

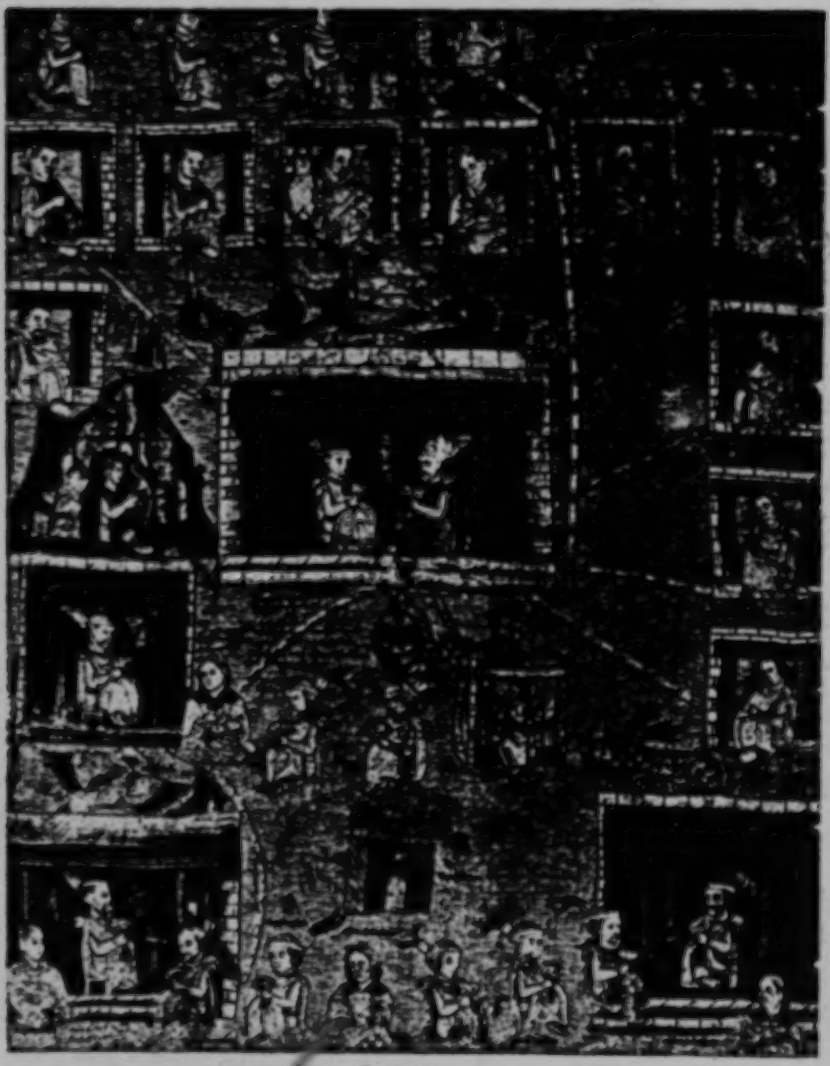

PLATE 44
AZTEC ARCHITECTURE

The Lienzo Chalchihuitzin Vasquez shows the chief and the founder of his line in the central house. The topmost row of figures discloses his descent, and the smaller houses joined to his palace by roads are those of his subjects. The people in the two large houses at lower right and left are allies. Post-Conquest painting on cloth.

[p. 128 (F)]

12: Radin E-4 (no date) 1925 NU7 AztecNU7
Tarasco NU34

NAHUATL KINSHIP TERMS[1]

A
601

tatli. Father.
mantli. Mother.

tepil-(tzin). Son.
noconeuh. Son.
ycapantli. Daughter.
teconeuh. Daughter.

colli. Grandfather.
citli. Grandmother.

*yxuiuhtli. Grandson.
teixuih. Granddaughter.

*teachcauh. Older brother.
*teueltiuh. Older sister.

*teiccauh. Younger brother.
*teicu. Younger sister.

tlatli. Uncle.
suitl. Aunt.

*yxuiuhtli. Father's brother's son.

teixuiuh. Father's brother's daughter.

*teachcauh. Older male cousin except father's brother's son.
*teueltiuh. Older female cousin except father's brother's daughter.
*teiccauh. Younger male cousin except father's brother's son.
*teicu. Younger female cousin except father's brother's daughter.

teoquichui. Husband.

teciuauh. Wife.

montatli. Wife's father.
mounantli. Wife's mother.
textli. Wife's brother.

montli. Son-in-law.
ciua-montli. Daughter-in-law.
veruatli. Husband's sister.

vepulli, Husband's brother, wife's sister.

TARASCAN KINSHIP TERMS[2]

T
601

*tata. Father.
nana. Mother.

*vuache. Son.
vuache curareti. Daughter.

curs. Grandfather.

nimatequa. Grandchild, older brother's grandchild.

cucu. Grandmother.

*yhtza. Older son's daughter.

vreti. Older brother and sister.
mimi. Older brother.
pipi. Older sister.

*vuengamberi. Brother.
*vuengamberi. Sister.
vuece. Sister.

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[1] From Molina, Vocabulario de la Lengua Mexicana, 1571.
[2] From Gilberti, Diccionario de la Lengua Tarasca, 1559.

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

of the former, are distinguished by the terminology of relationship. In the case of the former, relatives are at once classified; in the latter instance, they are merely described. Now, our investigations of the customs of Inheritance among the ancient Mexicans have led us to the conclusion that they had already achieved progress to *descent in the male line*.[13] *Actual* family existed among them in its incipient form at least.

But we meet here with a singular feature in designating relationships. *Ascending* from the "Ego," as point of departure, we find the following terms in the Mexican (Nahuatl) language.

Father: "tatli"—"teta."[14]

Brother of father or mother (paternal or maternal uncle): "tlatli"—"tetla."[15]

Grandfather: "tecul." Granduncle: "tecol."[16]

Great-grandfather: "achtontli."[17]

[13] "*Tenure of Lands*" (p. 429, note 106).

[14] *Molina* ("*Vocabulario*," Part Ia, p. 91; IIa, pp. 106, 91). Besides the plural "tetatzin," the names, "yxcacauhti," "teixcacauh," are also mentioned (I, p. 91). The former is defined (II, p. 48) as "natural father." It derives from "Izcalia" or "ninoizcalia"—"to give life" and "acauhtli." The latter evidently is an abbreviation or corruption from "nitla teachcauhtilia"—"to be preferred in what is distributed, or in a distribution" (II, p. 2), which in turn is at the root of "teachcauhtin"—"elder brother" (II, p. 91). It is superfluous here to quote authorities in support of the fact that "ach" is frequently corrupted to "ac," or the inverse. In Cakchiquel: "Tata" See *Brasseur de Bourbourg* ("*Grammaire de la Langue Quichée, etc.*" pp. 217, 218). The root "Ta" is also found in other Indian idioms, See: *Gatschet* (*Zwölf Sprachen aus dem Südwesten Nordamerikas*," p. 137).

[15] *Molina* (I, p. 180; II, p. 140.) All the difference consists in the insertion of the letter "l" after the "t." "Tetla" is but an abbreviation of "Te-tatli," from "Tehuatl" thou, p. 94, and father, which is also shown in the alteration of "tatli" to "tayta" or "tata;" the name given by children to their father (p. 91, II). Corresponds to the qquiché "tat" (*Brasseur de Bourbourg*, "*Grammaire, etc.*" p. 218). and to the Muysca "Ze paba" ("Pába" father). *Morgan* after *Uricoechea* ("*Systems of consanguinity*," p. 265).

[16] *Molina* (II, p. 94; II, p. 98). Here again the change from "n" to "o" appears, which is so frequent among older authors. For inst., *Tzococo* and *Tzocuco*, *Omotochtli* and *Onotuchtli*, *Tlacopan* and *Tlacohuapan*, *Olli* and *Ulli*, etc. etc. Such changes are very excusable, they proceed from the Indian pronunciation of vowels. On this subject compare, although it concerns properly but the Qquichua idiom of Peru, the excellent essay of Señor Don *Garino Pacheco y Zegarra* of Puno, entitled "*Alphabet phonétique de la langue Qquichua*," published in the 2nd volume of the "*Comptes Rendu du Congrès International des Américanistes*," at Nancy, in 1875. He says (p. 393) "D'autre part, le kehua différant essentiellement des langues romanes, surtout en ce qui concerne les sons élémentaires, il est impossible de donner une idée exacte de ces sons au moyen du seul alphabet latin. . . ." In regard to "O" and "U," see pp. 396, 397, 398. etc. What the author says of the Qquichua applies exactly to the Nahuatl also. See *Molina* ("Prologo y Aviso," 3d page "Aviso septimo").

[17] *Molina* (I, p. 117; II, p. 2). Literally, "little preferred one." Compare *Sahagun* (Lib. X, cap. I, p. 5, 3d Vol).

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

601

Mother: "nantli" — "tenantzin" — "teciztli."[18]

Aunt: "auitl" — "teaui."[19]

Grandmother as well as grand-aunt: "citli."[20]

Great-grandmother "piptontli."[21]

Descending from the "Ego."

Son: "tepiltzin," "tetelpuch." But the women (mother, sisters, etc.), call him "noconeuh."[22]

[18] *Molina* (I, p. 80; II, pp. 63, 92, 98). "Cizlli" is probably the same as "Citli,"—hare, or grandaunt. The fact that the same name should be given to a near female relative or even to the mother, and to a fleet, timid, quadruped, is very singular. It may be that the timidity of the animal has given occasion to bestow the name, or, since hare's hair was frequently woven into fine mantles, together with feathers, that this also may have given rise to it. The latter is first mentioned by *Peter Martyr, of Anghiera*, "*De nouo Orbe*," *or the* "*Historie of the West Indies, etc., etc.*" London, 1612. An English translation by Michael Lok and Richard Eden, of the famous "Decades," also entitled "*De Rebus Oceanicis*," (Dec. V, cap. X, p. 220), he mentions having seen among the objects brought to the court of Spain by Juan de Ribera, garments; "they compact of Conies haire, and they set these feathers in such order between the Cony haire, and intermingle them between the thriddes of the cotton, and weave them in such difficulty, that we do not well understande how they might do it." *Sahagun* (Lib. XI, Cap. 1, p. 137) mentions another animal to which the name "cioatlamacazqui" is given, which he translated "little old woman," basing upon its other designation of "tlamaton."

[237 286]

The reverend father is, however, in error. The first name signifies literally, "woman medicine-man," or "female doctor" (Indian notion of course), and the second "little medicine-man," from "ciuati" woman, Molina, II, p. 22, "tlama"—medicine-man, (II, 125). This animal seems to be the Raccoon, as the following quotations prove: *Joannis Eusebius Nieremberg*, ("*Historia naturæ maximæ peregrinæ*," Antwerp, 1635 Lib. IX, Cap. XLII, p. 175). "Antra canitates montium atque collium Tzozocolci hospitatur animal peregrinum, quod cuncta manibus praetentat. Mapach ab Indis dicitur, sed non firmo nomine; alij illamaton seu vetulam appellant, alij maxtle seu gossypinum cingulum, alij cioatlamacazque seu sacerdotissam." *Oviedo y Valdés* (Lib. XII, Cap. XXXIX, p. 422), he calls "Coçumatle," an animal which is probably the Coati, makes no mention of the "mapach," but *Clavigero* (Lib. I, Cap. X, p. 76) treats of this animal fully.

The naming of a female relationship, "Citli" appears the more strange, as this name is given, in the Mexican mythological tales, to a *god* who tried to compel the sun to move, and lost his life in the attempt. This story is due to *Andrés de Olmos*, neither Sahagun nor Motolinia mention the occurrence in this manner. Compare *Sahagun* (Lib. VII, Cap. II, p. 245, etc., etc.); *Mendieta* (Lib. II, Cap. I, pp. 77, 78) and *Torquemada* (Lib. VI, Cap. XLI, p. 76). Both refer it to his authority. We shall refer to it in our essay on "Creed and Belief."

[773]

[19] *Molina* (I, 113; II, 9, 91).

[20] *Molina* (I, 113; II, 22). See note 18.

[21] *Molina* (I, p. 117; II, 88). There is also, "nipipinia"—"pararse flaco de vejez," and "Pipinqui ynacayo"—"viejo flaco y arrugado." The affix "tontli" is a diminutive.

[22] *Molina* (I, p. 71). A singular etymology is shown here: The man says, {"Thy / Their} boy" or {"Thy / Their} youth." ("Te-piltzin"—"Te-telpuch" {from "Tehuatl" / or "Te"} {"thou" / "their"} and "Piltzintli," child, male or female, (II, p. 82,) and "Telpochtli," youth, (p. 96). The woman, however, calls: "my child" (or boy, since the same name is for both

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

601 Daughter: "teichpuch," "tepiltzin." Women call her "teconeuh."[23]

Grandson or granddaughter, male or female cousin, are called alike, to wit: "yxiuhtli"—"teixiuh."[24]

Nephew and niece are called: "machtli"—"temach" by the males. The females however address them: "nopilo."[25]

This brings to light some very curious facts.

In the first place, the following grades of consanguinity are called by the same names respectively: grandfather and grand-uncle, grandmother and grand-aunt, father and uncle, granddaughter, grandson and cousin, nephew and niece.

sexes), from "conetl"—"niño o niña" (II. p. 24), and the possessive pronoun "no" according to *H. H. Bancroft*, "*Native Races of the Pacific States*." (Vol. III, Cap. IX, p. 734), or "noca"—"of me" (*Molina*, II, 73). These are, however, not the only appellations. We have besides:

Children of both sexes and grandchildren, collectively: "tepilhuan, teixhuan" (I. p. 71). The first one is easily decomposed into "te" theirs, "piltzuitli" child, and a possessive affix "huan" *Bancroft* ("*Native Races*," Vol. III, Cap. IX, p. 732).

Oldest son or daughter "teyacapan" "yacapantli" (p. 71, I). From "nicyacatia," to be the first or leader (II. p. 22), "yacatl"—nose probably on account of its protuberance, (II. p. 22).

Second son or daughter, "tlacoyeua" "tetlamamallo" (p. 71, I). The first one might possibly derive from "centlacol"—one-half (I. p. 83), since Molina adds (II, p. 118), "el segundo hijo ó hija, o de tres o quatro engendrados ó nacidos." The etymology of the other, if correct, would be singular. It is either from "tetla" uncle, and "tetlan nina mamali" "hender, meterse entre mucha gente" (II, p. 32), or from "te" their and, "Tlamama" carrier of a load (II, p. 125). In both cases it indicates an inferior position.

Youngest son or daughter "xocoyotl" "texocoyouh" (I, p. 71). Definitions too doubtful. Finally, there are the surnames, or caresses, like, "cuzcatlquetzalli"—collar of changing green hues,—"tecuzcauan"—"tequetzalhuan" (I, p. 71), which all have the same significance, in a general way, of "precious gem" or "jewel." These metaphorical names are found profusely in *Tezozomoc* ("*Crónica Mexicana*.")

The fact, above noticed, that while men, if strangers, address boys, "their boy," while women call them "my boy," is perhaps significant. It might be a lingering remnant of "mother-right."

[23] *Molina* (I. 71), derives from "Ichpocatl" (girl, II, p. 32.) So far teichpeuh,—the other two are already explained.

[24] *Molina* (I, pp. 88, 98). But there is also. "Nieto ó nieta dos vezes," "yentontli" "teicuton." Now, according to the same authority (II, p. 34), the older brother or sister calls the younger "n. icuh" ("n" as abbreviation to "no"). Consequently, the signification would be, "little younger brother or sister."

[25] *Molina* (I, p. 100; II, 51, 73). In this case the woman again calls them "my child" ("no" my, and "piltzintli" child). The custom of giving different names to relationships, by women and by men, is found in Peru among the Quichua and Inca. Compare *Garcilasso de la Vega*, "*Histoire des Incas Rois du Pérou*." (French translation from the original Spanish, by J. Baudouin, Amsterdam, 1704. Lib. IV, Cap. XI, Vol. I, pp. 250, 260). *J. J. von Tschudi* ("*Peru*" *Reiseskizzen*, St. Gall, 1846, an excellent book. Vol. II, Cap. X, p. 300). A similar custom also appears in New-Granada among the Muysca. *L. H. Morgan* ("*Systems of Consanguinity*, etc.," p. 260, after *Uricoechea*).

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

Secondly, the relationships in the descending scale are more closely described than those in the ascending scale.

Thirdly, in some instances women give different names from those given by men.

It results from it, that the classificatory system still, to a great extent, predominated in the ancient Mexican nomenclature for relationship, while the more modern descriptive system appears in a minority of cases only. This leads to the inference that the Mexican family itself was yet but imperfectly constituted. It was not yet so established as to form a definite group and hence cannot be expected to exercise any influence in the matter of public social life. We are, therefore, again justified in looking to the *kin* as the unit of social organization, within the limits of that widest aggregate, the tribe.[26]

Traditionary tales about the earliest settlement of man in Mexico as well as in Central America, distinctly ascribe it to "lineages" or relationships. The tribe is merely implied, and appears in a definite form only *after* this settlement has already occurred.

The "Popol-Vuh," or gathering of the cosmological and traditionary records of the QQuiché tribe of Guatemala, after enumerating the four wives of the four first men created, even says: "These [their spouses], engendered mankind, the large and small tribes: and they were the stock of us, of the QQuiché tribe." This indicates, perhaps, descent in the female line at a very early date.[27]

[26] *Dr. Adolphus Bastian*, "*Ueber die Ehenerhältnisse.*" ("*Zeitschrift für Ethnologie,*" Berlin. Vol. V, 1874) presupposes a family, definite and distinct: "Aus der Ehe, als erster Kreisung der Gesellschaft geht die Familie hervor, in ausgedehnter Peripherie als gens (unter Erweiterung durch die Agnaten) aus ursprunglichen Patriciern; wo der Clan unter Aufnahme fictiver Verwandten und zugehörigen seinen abschluss unter den Patriarchen bewahrt." Such views offer a sufficient explanation, when applied indiscriminately to the inhabitants of *all* the continents, why the organization of some aborigines of this continent is still regarded as monarchical. The nature and functions of the Indian kin are completely misunderstood and proportionately misrepresented. (See also Id., p. 396.)

[27] "*Popol-Vuh*" (Translated from the original QQuiché by the *Abbé Charles Etienne Brasseur de Bourbourg*. Paris, 1861, Part III, cap. III, p. 260). "E pogol vinak, chuti amag, nima amag; are cut u xe kech. ri oh Queche-vinak; tzats cut x-uxic ri Ahqixb Ahqahb; mana xa E cahib chic x-uxic. xere cahib ri qui chuch oh quiche vinak." Mr. Brasseur translates "vinak" alternately as men, tribes, and nations. According to his own vocabulary, however, it means but "man" or "the increase" (See "*Grammaire QQuiché,*" p. 233). In his translation of the "*Rabinal-Achi*" ("*Grammaire*" First Scene, pp. 27 and 35, and other places), "vinak" is also rendered as chief. But the true QQuiché word for tribe is "amag" ("*Grammaire,*" p. 167). This alters the sense to the extent that instead of "QQuiché tribe" it should read "men of QQuiché" or rather "QQuiché